

## RATIONALIST

1958

VOL. 2 • No. 5

OUR POSITIVE PHILOSOPHY is best expressed by Alexander Pope in his "Essay on Man":  
*Know then thyself. Presume not God to scan, the proper study of mankind is man."*

NEGATIVELY, we stand with Jefferson, eternally hostile to all forms of tyranny over the  
 kinds of men.

● CATCHING UP WITH  
 SCIENCE

by Jas. F. Hornback

● "THE PLAGUE ON BOTH  
 THEIR HOUSES"

by Walter Hoops

● THE BRITISH SABATH

by Dave Shipper

● WHAT A RATIONALIST  
 THINKS

Part II.

by James H. Johnson

● RATIONALIST  
 PROMOTION

by R. L. Marchfield

● EVEN WITH THE AMISH

by A. S. Flaumenhaft

● GO THOU AND DO LIKEWISE!

by Dave Shipper

An Editorial

● "UNITARIANISM and RATIONALISM"

An Address in Third Unitarian Church, Chicago, December 1st, by the Editor

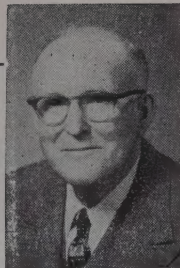


*A Magazine for the Entire Rationalist Movement*

35c



## UNITARIANISM and RATIONALISM



A. B. HEWSON

Address by the Editor of The American Rationalist delivered Sunday, December 1st, 1957, from the pulpit of Third Unitarian Church of Chicago which he shared with its minister, Edwin T. Buehrer.

I feel much honored by Mr. Buehrer's invitation to share with you my views relating to Rationalism or, as it is sometimes called Freethought. It is especially appropriate that this joint discussion should be taking place in this pulpit which is dedicated to Thomas Paine, one of the founders of our nation and the foremost Rationalist of the American Revolutionary period.

Many of you, no doubt, will be surprised that one who has been a member of this church for over thirty years, should be billed as one of the leaders of the Freethought movement. Of course, this is somewhat of an over-statement.

Since it has no formal creed to which one is required to subscribe, Unitarianism, itself, is an approach to religion based largely upon Freethought.

Nevertheless, I have been dissatisfied always with the general denominational attitude based, as it is, upon the principle of "unity in diversity." To me, this is a totally unsound concept. It is not only a contradiction in terms but is actually a drag upon Unitarian progress.

Its unreality leaves the denomination as a whole bogged down with one foot mired in the dead past of Theism while the other foot struggles to stride forward into the future with Humanism; not to mention the handicap of a splinter group who insist on calling themselves "Unitarian Christians." It should be obvious that we cannot move forward into the future dragging the chains of tradition with us.

Third church long since has divested itself of all supernatural implications. It devotes itself to adult education in intelligent, purposeful living in an atmosphere of good fellowship. It brings to its children an appreciation of the creative potentialities of Freethought against a background of understanding of other religions which seek to enslave the mind. With this philosophy I am content.

Ten years ago, invited to speak at the May Meetings in Boston, I advocated the abandonment of the so-called Judeo-Christian tradition and the proclamation of Unitarianism as a religion in its own right based on Humanism. This was frowned on at the time. However, I recently noted with satisfaction the dropping of the word "Christian" from the title of our official publication. Apparently I was too far ahead of my time and yet, perhaps, my little push may have helped. Experience has taught me that human progress is

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## the pic on the cover

This statue of Thomas Paine is located in Burnham Park, Morristown, New Jersey, situated at a point, it is believed, where Paine may actually have sat when he penned some of his "Crisis" papers. At that time he was an aid of Gen. Nathanael Greene, then encamped at what is now Burnham Park. It was dedicated July 4th, 1950.

The statue is eight feet high on a six foot granite base given to the town of Morristown by the International Thomas Paine Committee at a cost of \$50,000, which was raised largely through the efforts of Joseph Lewis, editor of "The Age of Reason" and Chairman of the Committee. — The sculptor was Georg Lober.

This statue of Paine is the first Paine statue to be erected on public ground. It shows Paine writing on a drum-head. It is covered with 14-carat gold leaf. He had been so long neglected because, as Joseph Lewis said in his dedication speech, of "his crime of seeking to free Man from religious superstition".

Stickers with the picture of this statue may be obtained by sending \$2.00 to the Thomas Paine Foundation, 370 West 35th Street, New York 1, N. Y.

Some inscriptions on the Thomas Paine statue are as follows:

History is to ascribe the American Revolution to Thomas Paine.

—John Adams.

Free America without her Thomas Paine is unthinkable.

—Lafayette.

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in the World

### THE FREETHINKER

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**The American Rationalist**

2218 St. Louis Ave., St. Louis 6, Mo.

glacier-like in its slowness, but somehow I cannot get over the idea that the Millennium should arrive next Thursday.

My interest in Rationalism lies in my desire to see Free-thinkers establish groups functioning along lines similar to those which guide us here; for, without organization, the churchless millions can contribute little to the progress of mankind toward a real civilization. Lone rebels, living lives of futile protest and reflecting a sterile anti-ism, profit neither themselves nor the society of which they should be an integrated part.

Furthermore, their millions, without dynamic, dedicated organizations, can offer no really effective resistance against the steady planned encroachments of those powerful, highly efficient organizations which work unceasingly to subvert our religious liberty and reestablish the ancient controls of the individual by the church and the church-dominated state.

My primary purpose this morning is to discuss the American beginnings of Rationalism and to offer some thoughts on its future. However, to make my thesis clear, I must give you briefly some of the background of my thinking on the subject.

From the earliest beginnings of social organization among our primitive ancestors, there always have existed, in one form or another, two instrumentalities for the control of the individual—the state and the church.

In its simplest form—a tribal group—the state was simply the chief of the tribe while the church was its medicine man. Since the joint objective of these two leaders, each in his own particular field, was control of the tribesmen, they had a mutuality of interest which practically compelled co-operation between them. It was always a case of "you scratch my back and I'll scratch yours."

Tribes expanded into nations, nations into empires and, with it, powerful monarchs took the place of the tribal chiefs. Invariably buttressing these monarchies, was always the more or less equally powerful church—itself merely a projection of the one-time medicine man. Their joint purpose remained ever the same as of old.

The ancient church proclaimed the doctrine of "The Divine Right of Kings" to protect the monarch. The monarch, in turn, proclaimed himself "Defender of the Faith" to protect the church.

Of course, this cozy relationship could not last forever. Belief in "The Divine Right of Kings" was half destroyed by the execution of the Catholic Charles I by Cromwell's Roundheads. The subsequent driving of James II from the throne when he attempted to restore Catholicism as Britain's state church was another staggering blow. The American Revolution finished it as far as the English-speaking world is concerned.

The success of the American Revolution surcharged the very air of the new nation with defiance of anything which challenged the freedom of the individual. It brought with it also an overwhelming sense of release from the intellectual strait jackets of the Old World. Having discovered the bogus nature of "The Divine Right of Kings," Americans began to question the validity of the church's pretended mandate from On High.

Under the leadership of such Rationalists as Thomas Paine, Thomas Jefferson, James Madison and Benjamin Franklin, to name a few, Rationalism, for a time, came into its



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**EDITOR:**

ARTHUR B. HEWSON  
616 N. Pine Ave., Chicago 44, Ill.

**ASSISTANT EDITOR:**

ARTHUR G. CROMWELL

**ASSOCIATE EDITORS:**

ELDON SCHOLL  
HARRY E. MONGOLD

**CONTRIBUTING EDITORS:**

WALTER HOOPS  
VACLAV MINIBERGER  
NAN MONGOLD

**SCIENCE EDITOR:**

GEORGE A. FINK

**YOUTH EDITOR:**

FRED ROSENBERG

**ART EDITOR:**

OTTO KAR SOUKUP

**EUROPEAN CORRESPONDENT:**

DAVE SHIPPER

**ADVERTISING MANAGER:**

EUGENE HOFFMANN

**MANAGING EDITOR:**

VICTOR CEJKA



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own. Statistics show that only 6% of the people of the United States were members of any church in the year 1800. The people twice elected Thomas Jefferson President in spite of the fact that he was branded an atheist by his political opponents. Imagine that happening today!

These were the days when Rationalists made their greatest mistake and missed a golden opportunity to push the clock of civilization forward. The discovery that they had been made the victims of a gigantic fraud engendered an overwhelming sense of outrage which led them to go completely negative and to damn the whole idea of religion in any form. Unfortunately, Thomas Paine's book, "The Age of Reason," was totally negative and devoted entirely to the destruction of the traditional idols and the mythology of the Christian religion.

Humiliated and angered by the deception that had been practiced upon them by the orthodox clergy, our people completely lost sight of the fact that some concept of religion, some satisfying philosophy of life, is as necessary to a normal human being as the very air he breathes. Like the people of France in their blind fury when their Revolution released them from the pretended authority of the Catholic church, our own people were unable to conceive of religion as a way of life completely shorn of all mythology and supernaturalism. They became virtually religious anarchists. To them, the words "church" and "religion" became practically dirty words and they made no attempt to draw together in fellowships for adult and juvenile education in a religion of the Free Spirit.

The whole idea of religious organization repelled them. Theodore Parker, the rebel Unitarian, one of the great Rationalists of his time, brought together an independent congregation of 7000 members which was probably more than the combined membership of all the Boston Unitarian churches at the time. However, dying before his time, Parker left no continuing organization behind him. This towering personality was tossed out by his timid Unitarian colleagues because they hadn't the courage to break with the wonderful nonsense of the long ago. Like Joan of Arc who was burned by the Catholic church and later canonized, Parker is now a Unitarian "saint."

Although vast audiences were held spell-bound by his eloquence, Robert G. Ingersoll, another great Rationalist, made no effort to organize his tremendous following. The brilliant Mangasarian, leader of the Free Religious Fellowship in Chicago, established a substantial following also but, with his death, it soon dispersed.

Protestant Christianity's churches, in spite of the stag-

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ELDON SCHOLL, Business Mgr.  
Sworn to and subscribed before me this 30th day of September, 1957.  
Mary Ann Leonard. (My commission expires Sept. 29, 1959).

gering decline in their memberships after the Revolution, were able to keep their organizations intact. Hence, notwithstanding the tremendous swing to Rationalism at this time, they were able to take advantage of Rationalism's total lack of organization. Our whole culture and literature having been saturated with Christian ideology for many centuries, it was not too difficult to build back on the old foundations in the absence of any intelligently developed opposition beyond a stubborn, ineffective anti-ism.

Gradually, therefore, generation by generation, they were able to win back to their present large memberships. Well organized and therefore, commanding substantial financial support, they had the means to propagandize continuously. Parenthetically, may I say that without the Fear motif, it is much more difficult to get Rationalists or, Unitarians for that matter, to finance their organizations or their churches than it is for the orthodox religionists. We have no real or fancied clubs to hold over people's heads.

So much for the past. Today, the tide is again running in favor of Rationalism. There is a growing realization among Rationalists that they must develop dynamic organizations like Third church wherein their children can receive the stimulus which will release the creative powers of the human mind now so largely strait jacket in medievalism.

There is an unmistakable trend toward Rationalism in the larger Protestant denominations. As evidence, I cite an article by a Minneapolis Baptist minister titled "Is Secularism More Religious Than Religion?" In it he did quite a thorough job of proving it to be so. This article appeared first in the Episcopal publication, *The Churchman*, and was reprinted in the September issue of the *American Rationalist*.

The Ass't Editor of the *American Rationalist* Arthur G. Cromwell recently was invited to address a Methodist group in Marblehead, Mass., and afterward they passed a resolution inviting him to become a member of their church. Mark you, the title of his address was, "Why I Do Not Believe In A God?" Another Rationalist, James Hervey Johnson, addressed a Methodist group in San Diego and was enthusiastically received. His subject was, "What a Freethinker Thinks." Part I of this is in the November issue of the *American Rationalist*. Joseph Lewis, publisher of *The Age of Reason*, spoke before an Episcopal gathering in Georgia and won approval of his listeners. He also was interviewed on television by Mike Wallace.

Rationalism in Britain is much more wide-spread than in our country in spite of its established church and the British Broadcasting Corporation acting as "Defender of The Faith"; both of which are largely ignored. Only about 20% of the people belong to any church; of these 6% are Catholics.

The Rationalist Press Ass'n of London has contributed largely to this broadened outlook through the issuance of the popular priced books of their Thinker's Library over the last 57 years. The bright lights in the British fields of philosophy, science and education, members of Parliament, government officials, and even a premier of France and one of Belgium have all been proud to be included among its membership. Bertrand Russell is its honorary leader.

Unfortunately, their official publication, "*The Humanist*," is ineffective because, like its American namesake, its articles are too ponderous and replete with material of little interest except to college professors.



The National Secular Society, whose officers entertained me in London, are all brilliant, dedicated individuals and their weekly publication, "The Freethinker," now in its 77th year, makes most interesting reading. Regrettably, however, the Society operates mostly in the field of controversy. It is still smashing the traditional idols which already have been quite thoroughly demolished and seemingly, is hardly aware that it is time to clear the rubble and build. Their chapters in England's large cities conduct forums and provide lecture programs but, as yet, have made no move to educate their youngsters in the underlying principles of Freethought.

Because Unitarianism in Britain is but a pale carbon copy of Protestantism, clinging as it does to the Theist pattern, they are both slowly wasting away. I found a Unitarian church over one hundred years old in Dublin—of all places—but it looked very much down at the heel.

In the limited time available, I have attempted to give you a quick picture in broad strokes of Rationalism's rise, decline and renaissance since the Revolution and its present status in Britain.

I foresee a rather rapid decline of Protestantism and its gradual evolution into Rationalism. With Catholicism it will be a long drawn out process for the lure of mysticism and the grip of tradition is hard to overcome. For example, there must be many who still believe in Astrology else it would not be profitable to print all the Astrology magazines always to be found on our newstands.

Nevertheless, if we of the Free Spirit hold to our ideals, expand our organizations and move forward with patient tenacity and high courage, we can contribute much toward the achievement of our dreams. Even though we do not see them realized we can, at least, feel we have done our part.

### "PURE HYPOCRISY"

To the Editor of The Gazette:

So Russia beat us. Why?

Perhaps because of the naive complacency, and mental inertness of "In God we trust." If "In God we trust," then let's help a little by spending some of those defense billions to give our youth a real 100 per cent education instead of the 50 per cent indoctrination; let's make them intellectually superior instead of telling them they were born that way. Give our teachers a free hand to develop the thinking capabilities of the students. It will take more than baseball and football brains to beat Russia. But the fact we are in the arms race proves that we, too, believe that "God helps those who help themselves," and that makes the slogan "In God we trust" pure hypocrisy.

J. Mark

A golfing clergyman had been badly beaten by a parish-ioner, 30 years his senior. He returned to the clubhouse rather disgruntled.

"Cheer up," his opponent said, "Remember, you win at the finish. You'll probably be burying me someday."

"Yes," said the clergyman, "but even then it will be your hole."

## SUPERIOR MEN

By James Hervey Johnson

A freethought classic, shows how religions are based upon the superstitions of primitive men; how religion conflicts with science and reason; how religion has caused countless wars, murders, atrocities, tortures and persecutions; that it is a highly organized money-making scheme; how it causes ignorance, poverty, wars and civil strife today. A must for every freethinker who wants to support the cause, and a valuable book for freethinkers to give to those they wish to enlighten. 192 pages, paper back, 55c postpaid. Special 3 for \$1.00, postpaid (send stamps more convenient).

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## JANUARY

8, 1642 **Galileo** died. Italian astronomer, mathematician, physicist and inventor. He constructed the first complete astronomical telescope in 1609 and his investigations proved the correctness of the Copernican theory of the solar system. When the Roman Church condemned the teachings of Copernicus in 1616 as dangerous to the faith, Galileo was warned not to uphold them. However, the scientist in him rebelled and in 1632 he supported Copernicus in a book of Dialogues. Called before the Inquisition, Galileo was forced to abjure all his beliefs regarding the sun being the center of the universe and not the earth. His final remarks at the trial "E pur si muove" (and she moves, nevertheless) are probably legendary but undoubtedly such thoughts must have been on his mind. After a short imprisonment in Rome, he was allowed—under strict church surveillance—to continue his studies near Florence.

16, 1794 **Edward Gibbon** died. English historian and skeptic. In his monumental work "The History of the Decline and Fall of the Roman Empire," he greatly offended the pious by his chapters of criticism of Christianity.

22, 1729 **Gotthold Ephraim Lessing** born. German dramatist, writer, critic and poet. A staunch defender of freedom of speech, he was drawn into numerous controversies with theologians and tried to express his opposition to orthodoxy in such plays as "Nathan the Wise."

25, 1759 **Robert Burns** born. Scottish poet whose immortal poems will always remain in the hearts of the peoples of the world. His poetry is full of humanitarianism, its simplicity is breathtaking. His contempt for the hypocrisy of his religious contemporaries was often expressed when he wrote in a satirical vein. In 1792 he wrote almost 100 songs for which he received magnificent amount of 5 pounds.

## FEBRUARY

12, 1809 **Charles Robert Darwin** born. English naturalist and originator of the theory

of Evolution which he expounded in his famous book "Origin of Species" in 1859.

16, 1834 **Ernst Heinrich Haeckel** born. German biologist and philosopher. The foremost German supporter of Darwin, he developed his theory of Monism which had a great influence on the growth of the early German freethought movement. His "Riddle of the Universe" is still on the best-seller lists in Freethought literature. At the International Freethought Congress, held in 1904 in St. Louis at the home of the Freie Gemeinde, his well-known points on Rationalism were read.

17, 1600 **Giordano Bruno** burnt at the stake for heresy by the Inquisition. This "awakener of the sleeping spirit" was in constant opposition to the traditional teachings of the church and wrote books on philosophy and poetry. Bayle called him the "Knight-errant of philosophy." Spinoza and Leibniz were greatly influenced by his works.

17, 1827 **Johann Heinrich Pestalozzi** born. Swiss educational reformer. His theories which laid the foundations of modern elementary education, were developed in a number of books and tried out in experimental schools for poor children.

22, 1788 **Arthur Schopenhauer** born. German philosopher and bitter opponent of religion. He once said that "Religion is like a glow-worm; it needs darkness to shine in." One of his biographers calls him Germany's outstanding pagan.

## A SCHOOL MASTER'S DILEMMA

I asked the Master of a School,

To let me have his view  
About Religion. He replied:—

"That's what I dare not do.  
It might be noised abroad", he said,

"So that's the reason why  
I treat all such, like 'Sleeping dogs';

Tis best, to 'Let them lie'.  
Whatever Parsons tell my School,

Although I don't agree,  
To keep my job, I 'Let them Lie'. —

You'll let them  
You'll understand". Said he.

C. E. Ratcliffe.



# THE BRITISH SABBATH

by Dave Shipper

In Britain our Sabbath laws are in a hopelessly confused state and many visiting Americans are surprised by the contradictions existing between England, Scotland, Northern Ireland and my own adopted country of Wales.

Possibly the most ridiculous examples of confused legislation and thinking, coupled with extremist Sabatarian bigotry, are to be found in the Licensing Laws. (Laws to govern the sale of alcoholic refreshment on Sundays).

The most liberal country of our four (or three and a half to appease Irish Nationalists) is undoubtedly England, where all "public-houses" (alcoholic taverns) are open on Sundays, though with a reduced number of hours.

Music, permitted in most on weekdays, is, of course, forbidden on the Sabbath.

Great advances have been made in regard to the opening of Sunday cinemas since the end of the 1939/1945 war, probably because, after cinemas were opened on Sundays during the war years to provide a little entertainment and light relief for war-workers and military forces on what was often their only free day, it was extremely difficult to return to pre-war Sunday closing.

Theatres are not allowed to open unless they are staging a "charity show."

Throughout Britain, the sanctimonious snoopers of the Lord's Day Observance Society are extremely active in their efforts to thwart the use of our national "day of rest" for the purposes of sport, entertainment and culture—regrettably, with a great deal of success.

I should here point out that cinemas, etc. may usually be opened with the permission of the local town council, but the Licensing Laws are governed by an Act of Parliament.

Freethinkers are not represented very strongly in the House of Commons.

Turning to Northern Ireland, that area of intense religious and political bigotry, we may take Belfast, the capital, as an example worth studying.

All public-houses are closed on Sunday and although there are many "clubs" (the usual way of circumventing Sabbath licensing restrictions in Wales, Scotland and North Ireland), these are barred to females.

## RATIONALIST ORGANIZATIONS

The purpose of this column is to list all known rationalist, secularist and Freethought organizations that are democratically functioning in their area and which we can recommend to our readers. We like our friends to affiliate with local societies no matter under whose particular auspices they operate.

### ARIZONA

ARIZONA SECULARISTS, U. S. A., P.O. Box 893, Phoenix, Arizona.

### ARKANSAS

Readers in and around Fayetteville, Arkansas, please contact J. W. Dadisman, RFD 7, Fayetteville, Arkansas, who is interested in organizing a freethought society.

### CALIFORNIA

FREETHINKERS OF SOUTHERN CALIFORNIA, Mr. Kolen, 2624 Maple Ave., Los Angeles, California.

### SAN DIEGO, CALIF.

FREETHINKERS SOCIETY OF SAN DIEGO 933 9th Ave., San Diego 1. President: James Culbert Vice Pres.: Squires Russell. Meetings: Each Sunday night at 8 P.M. — Public is invited.

### DENVER, COLORADO

JEFFERSON PHILOSOPHICAL SOCIETY OF COLORADO, Dr. Theodore Schreiber, 1904 S. St. Paul Ave., Denver 10, Colorado.

### CHICAGO, ILLINOIS

AMERICAN HUMANIST ASSOCIATION, CHICAGO CHAPTER, 615 Davis Street, Evanston, Ill.

PIONEERS OF INDEPENDENT THOUGHT, meet second Sunday of month, T. G. Masaryk School, 5701 W. 22nd Place, Cicero, Ill., 8 P.M.

FREISINNIGE GEMEINDE, Joe Braun, 3541 W. North Ave., Chicago 47, Ill.

CZECHOSLOVAK CONGREGATION OF FREETHINKERS, 4236 W. Cermak Rd., Chicago 23, Ill.

CHICAGO CHAPTER CRFA, 4236 W. Cermak Rd., Chicago 23, Ill.

CICERO CHAPTER CRFA, 5701 West 22nd Place, Cicero, Ill.

CZECH RATIONALIST FEDERATION OF AMERICA, 4236 W. Cermak Rd., Chicago 23, Ill.

BOHEMIAN FREETHINKERS SCHOOLS OF CHICAGO, 2548 S. Homan Ave., Chicago 23, Ill.

### ST. LOUIS, MISSOURI

RATIONALIST SOCIETY OF ST. LOUIS, 2218 St. Louis Ave., St. Louis 6, Mo. GERMAN SCHOOL ASS'N. AND FREE COMMUNITY OF N. ST. LOUIS, INC., 2218 St. Louis Ave. AMERICAN RATIONALIST FEDERATION, 2218 St. Louis Ave., St. Louis 6, Mo.



## MICHIGAN

MICHIGAN LIBERAL LEAGUE, 23034 Donald, East Detroit, Michigan.

## NEW YORK

INGERSOLL FORUM, meets second Friday of month, 8 p.m. at the Pythian, 70th St., east of Broadway, New York City.

LEAGUE FOR RELIGIOUS FREEDOM, 20 East 100th St., New York 29, N. Y.

NEW YORK CZECH RATIONALISTS, Frank Hrbek, 4512 Liberty Ave., North Bergen, New Jersey.

## CLEVELAND, OHIO

CLEVELAND CZECH RATIONALISTS, Anton Belsan, 5149 Fowler, Cleveland 7, Ohio.

## YELLOW SPRINGS, OHIO

AMERICAN HUMANIST ASSOCIATION, Box 227, Yellow Springs, Ohio.

## OKLAHOMA CITY, OKLA.

Contact: John H. Latta, Box 10 W Warr Acres Branch, Oklahoma City, Okla.

## PHILADELPHIA, PENNSYLVANIA

FRIENDSHIP LIBERAL LEAGUE, 5233 No. Fifth St., Philadelphia 20, Pa.

## RHODE ISLAND

HUMANIST FELLOWSHIP, Sahag Avedisian, 64 Bucklin St., Pawtucket, R. I.

## TULSA, OKLAHOMA

Contact Joel Johnson, 5336 East 30th Place, Tulsa, Oklahoma.

## TEXAS

CONGREGATION OF CZECH RATIONALISTS, 309 1/2 E. 29th St., Houston, Tex.

## WISCONSIN

FREIE GEMEINDE, Jefferson Hall, 2617 West Fond du lac Ave., Milwaukee 6, Wisconsin.

JEFFERSON FREETHOUGHT SOCIETY, 2617 West Fond du lac Ave., Milwaukee 6, Wisconsin.

## WASHINGTON

SEATTLE SECULARIST SOCIETY, Mr. J. C. Leider, 5327 Fountain Street, Seattle, Washington.

## CANADA

VICTORIA HUMANIST FELLOWSHIP, Dr. Marian Sherman, 2901 Sea View Drive, Victoria, B. C., Canada.

FLORIDA RATIONALIST SOCIETY

OREGON RATIONALIST SOCIETY

IOWA RATIONALIST SOCIETY

WASHINGTON RATIONALIST SOCIETY

OHIO RATIONALIST SOCIETY

Temporary headquarters:

Org. Committee American Rationalist Federation, 2218 St. Louis Ave., St. Louis 6, Missouri.

Readers who desire contacts with other Freethinkers in their area are invited to write the Organizing Committee of the American Rationalist Federation, 2218 St. Louis Ave., St. Louis 6, Missouri.

Which must, in the long run, create a certain amount of marital discord!

In Northern Ireland cinemas are completely forbidden on Sundays and the only entertainment available is in two or three "dancing clubs," which naturally have a limited appeal.

Public dancing is forbidden throughout Britain on Sundays, but laughably, any ballroom proprietor may form a "Sunday Club" with a nominal registration fee and from then on charge normal admission prices for "members" and "invited friends."

The bigoted outlook of religious Ulstermen is, perhaps, best exposed by a study of the advertisements in a Northern Irish paper. Typical examples would be: "Wanted, Gardener, R. C.," "Clerk Wanted, Protestant" and I was even told of a prize example—"For Sale, Ford Car, 12 H.P. L300, R. C." (I won't vouch for that one.)

Also in Northern Ireland, the altar a man worships

This Is Not Las Vegas . . . It's a Church





at determinēs the area he lives in and the way he votes, in 99 cases out of every 100.

In this atmosphere of medieval bigotry, Sabbatarianism, naturally flourishes.

Over the border in Catholic Eire, Sunday is really a day of enjoyment, (after suitable lip-service has been paid to God!) and for once, I am pleased to support the Catholics! Peculiarly enough (leaving out the "spiritual" side) their idea of Sunday conforms very closely to mine. Crossing the water to Scotland, we find that the public-houses are closed to all except "bona fide travellers." At first glance it might seem that the frustrated publican would hardly find it worth while opening his doors, as there must be almost as many public-houses as "bona fide travellers." However a study of Scottish law informs us that anyone is a "bona fide traveller" who is more than three miles from his place of residence. So that actually, the wicked defiler of the Lord's Day, seeking a little, convivial companionship is merely put to the minor inconvenience of a journey out of his own district. Any comment of mine on this pathetic interpretation of a Victorian law would be superfluous.

In the North of Scotland, the ferry service from Skye to Stornoway has been forced, through religious complainants, to stop running on the Sabbath. After this wonderful victory the anti-ferry fanatics held a day of "thanksgiving and prayer." Need I comment?

In the middle of the Irish Sea lies the charming holiday resort of the Isle of Man, a thriving tourist center. On this pious island, no one may legally touch alcohol on the Sabbath, because "pubs" and "clubs" are forbidden on Sunday. Therefore, as far as the law is concerned, the Isle of Man is completely "dry".

Holidaymakers usually out for a "spree" are noted for their irreligiousness in such matters and have to be pacified, however. Otherwise trade would suffer. The tourists might not come!

So that actually every hotel on the island (practically) runs a "slap-up party" which is known, far and wide, as the best night of the week, often carrying on into the early hours of the morning.

The police turn a blind eye to this unseemly revelry, but occasionally bring a case against some hotelier just to prove their vigilance. The hotelier pays the fine most cheerfully and carries on serving. (I believe the Hotels Association have a collection for him.)

The important thing is, of course, that legally no one can have a drink on Sunday.

Now we come to Wales. Once more we find the



You have a real good magazine and it shows great promise for the future.

K. Hyde, Calif.

\* \* \*

I think you're doing great work. I read every issue in the 42nd St. Library. I helped get the library to subscribe. It is currently in Current Periodicals, Room 318, in the Reference Division. Do you need a New York salesman?

Len Wilensky, N. Y.

\* \* \*

Thanks for the March issue. I thought Cromwell's "Why I do not believe in God" TOPS . . . fine and far-reaching.

C. E. Ratcliffe, England

\* \* \*

Father Joseph M. Tinnelly,

Dean of Law

St. John's University

Brooklyn, N.Y.

Dear Sir:

I have read the sermon you delivered recently at St. Patrick's Cathedral to Catholic lawyers in which you said among other things that the Magna Carta is Catholic in origin and it is Catholic in principle and that the liberty of man comes from God — that true liberty can only be found among people who acknowledge man to be a creature of God and subject to God's law.

It is well for you to make those statements in a church where no one would dare to give you the rebuke you deserve and to a Catholic audience of lawyers who, even if they knew the truth about the Catholic Church and the Magna Carta, would not dare to expose your brazen prevarication.

Every informed person knows that Pope Innocent III upon receiving news of the signing of



the Magna Carta pronounced this malediction upon it: "In the name of the Almighty, Father, Son and Holy Ghost, and by authority of the blessed Apostles Peter and Paul, after having taken counsel with our brothers, we wholly reject and condemn this charter." The Pope also humiliated King John and deposed an Archbishop Stephen Langton who had supported the obtention of the Magna Carta.

M. Novella, Florida.

\* \* \*

You are doing a great job and will continue reading as long as the old eyes can see.

H J Smith, Calif.

\* \* \*

Thanks a lot, folks. Will always be for you as much as I am able in your effort to bring about a rational world. The Billy Graham forces, however; will not be easy to overcome. We can always try, even tho in vain.

Chester R. Peecher,  
Louisiana.

\* \* \*

I thoroughly enjoy the "A.R." It's so earthy and full of facts.

Hilda M. Rogals,  
Manchester, England

\* \* \*

I bought a copy of the "American Rationalist" here in Philadelphia. I enjoyed it very much.

Hats off to you, may the "A.R." never go out of print!

Edward E. Baudis,  
Penna.

\* \* \*

The Rationalist is getting better and better. I particularly liked your editorial in the September issue. Keep it up.

Edd, Doerr,  
Bogota, Colombia

\* \* \*

My compliments on the very vital job you are doing for America.

Richard Van Dyk, N.Y.C.

\* \* \*

# **ERRATUM**

The Science article for September was in error in referring to the "pseudonym" of Dr. Isaac Asimov, who teaches at M.I.T.

public-houses shut (by an Act of Parliament passed in 1881) and thousands of "clubs" open.

The effect is that nobody is stopped from getting a drink, except the visitor not knowing the nearest "she-been."

Recently the publicans had a petition signed by 135,000 Welshmen asking for the position to be reviewed. Not one of the 36 Welsh M.P.'s will present it to Parliament. I wonder what they are frightened of?

On the other hand, the Churches' counter-petition soon found willing backers.

In the larger towns, such as Cardiff and Swansea, we now have Sunday cinemas, after a battle, but in the vast majority of small Welsh towns this pleasure is denied.

In Cardiff, capital of Wales, a curious anomaly is found in the parks. Sunday boating is now permitted, but not bowls or tennis. Presumably they are more degrading than rowing.

At Barry Island and Porthcawl, two Welsh "Coney Islands," the "fun of the fair" is in full swing, but no bowls, or tennis. Mustn't offend the Almighty! Now another holiday resort Llandudno allows the games but not the cinema.

Well, friends, I hope I have given you some idea of what British Freethinkers have to contend with.

Obviously, we have much work to do. In conclusion, may I express a wish that I do not deter American Freethinkers, always welcome, from paying us a visit. Maybe we need some outside help!

The 48th Catholic Social Guild Year Book has been published with the title "PROGRAMME FOR SOCIAL ACTION." In it Prof. Fogarty proposes, among other things, that Catholics should have the legal right to be judged by Church Law, and not State law, in matrimonial cases. He says:

It could be provided, as already happens in some countries, that those who marry according to the rites of the church shall be judged in all matrimonial matters according to the law of the Church. This interferes with no one else's principles or practice but does make the law more helpful to Catholics in maintaining their own high standards. Have we not a right to demand this, just as we demand public support for our schools? —

Such an attempt to impose Catholic teaching and practice into State machinery is rather more than a thin end of the wedge; it is decidedly a THICK one. When Catholics want the law altered to suit themselves they are exercising their democratic rights; when the law does not favor them it is religious discrimination against them!

—Freethinker, London



Your magazine is very good, I like to read it very much and to give it to others. I appreciate your leaders, especially A. B. Hewson.

Albert Hargrave, Calif.

\* \* \*

I sure do like the Rationalist magazine. It is good.

J. S. Rice, Texas

\* \* \*

I enjoyed the Nov. AR and believe you did yourself proud in your editorial: "What is Rationalism?" It was well worded, forthright and meaty. It should inspire other Rationalists and cause the less liberal to do some serious thinking. It was the right kind of an article for this kind of publication. — "Rationalism Defined" was also excellent, and I am sure made sense to your readers.

I just heard over the radio that the Governor of New York and some of his political advisors are suggesting that a big hospital for the alcoholics and "Skid Row" ilk be built with state money. The hospital to be called "St. Jude"! How can this state support of Catholic action be stopped? It is a far greater menace than communism. Joe McCarthy did far more to endanger the very existence of America than all the commies that ever lived here. He discouraged or frightened away all our good scientists, and made freedom of speech and press an "Un-American" act of treason or subversion. The "Un-American Activities Committee" of his day was just that in every respect. It was UnAmerican, and its activities destroyed the progressive punch, the world power and prestige that America had started to fully gain. It made America a fool and coward in the eyes of the rest of the world. Ah! Indeed, may we say with Thomas Paine, "These are the times that try men's souls".

Arthur G. Cromwell.

Thus are the ignorant held in leash. —Ed.

## Childhood's Fancy . . .

by Fred Elder

No longer do I hold belief in fairies;

Though in my thoughtless childhood years I did.

Sprites, Pixies, Elves—these, too, I know are nonsense—

Long lost the faith that deemed them forest-hid.

Ghosts, Goblins, Leprechauns now join the others;

Fade out as false—lack all reality.

Next: Witches, Angels, Devils—now I flout them;

Although the bible holds they truly be.

Now look far back! Oh! Ancient, pious credence!

There's Neptune, Saturn, Vulcan, Woden, Thor,

Bel, Dagon, Jupiter, Oriris, Isis

Apollo Juno, Mars—the god of war ———

Such, by the hundreds, awed mankind for ages; . . .

So slowly men debunk their priest-made gods.

And yet, in time, the whole bunch perished, vanished,

When men's expanding minds discerned them frauds.

You, though, now come and say: "My God's exception."

You hold firm your 'One, true God only' creed.

You ask: "How else explain the 'World's Beginning?'"

"What else as 'One, great, First Cause' fills our needs?"

Come! Listen, man! Your God is no exception.

All god-ideas have one common source.

Your God, in due time, rose like all the others.

Gods all are born where mind scouts Nature's course.

Speaking to Catholic trade unionists recently, Archbishop Godfrey told them they must attend union meetings. "One might almost say that a union member who is negligent about his attendance is by his apathy or his sloth failing to keep an appointment with his Maker," he remarked. We were not aware that the Almighty held a union card. Perhaps we should now anticipate His elevation to the Presidency.

After receiving De Valera in audience the Pope said that Eire has provided a confused and sorely stricken world with the evidence of the capacity of a staunch Catholic people to govern themselves wisely and efficiently — "Happy indeed is the people that has the Lord for its God."

Now we know why 800,000 Irish immigrants have left Eire for this country.

For my part, I am all for Christmas-keeping. Of course, it has its disadvantages: its commercialism, its sponging, its bribery and corruption, its dyspepsia and drunkenness—but they are insufficient grounds for not observing the occasion and keeping the festival. There are so many ways of keeping the feast that a man of irreligion, or a man of other religion such as a Buddhist, a Mohammedan, a Hindu, or a Jew, can enjoy the holiday without compromising his principles in the very least.

—Freethinker, London



# CATCHING UP WITH SCIENCE

by

James F. Hornback



Leader, Ethical Society of St. Louis.

From a radio address over Station KWK,  
St. Louis, Mo.

The recent meetings of the American Association for the Advancement of Science in New York have reminded us of a popular saying, probably accepted by all of us, "The



trouble with our modern world is that science and technology, 'pure' and 'applied' science, they are sometimes called—have gotten too far ahead of our development in religion and morality." We are all admitting it but when the scientists themselves start saying it, this is news!

Physical science has badly outdistanced the moral and religious rules by which we regulate our lives. All of us, scientists and non-scientists, seem to agree about that. But

about the ways of solving the problem, there is no clear argument.

We live and move in one little physical world of jet planes, instantaneous communication, fallout of radioactive particles, a world modern man has given to science. The world known to science is one world.

The world that we have closed to science, through a sort of gentlemen's agreement by which science itself was allowed to survive, is the world of religion and morality, of philosophy and ethics and art and culture, of politics and foreign policy. In short, the price which scientists had to pay for survival in the modern world of the last three or four centuries was their promise to stay out of the world of faith and values. They could experiment endlessly with "things", even with human bodies, so long as they refrained from using methods or discoveries of science on questions of the spirit or soul of man, where other methods such as tradition, revelation, intuition or unquestionable authority held sway.

There were martyrs, of course, men who insisted on a thorough and fearless examination of all the beliefs and practices of the human race. Men like Galileo come to mind for his brave insistence that it is the earth that moves around the sun and not vice versa as was the firm belief and religious conceit of the late sixteenth and early seventeenth centuries.

For the most part, both men of science and men of faith have accepted the ancient and unchallenged belief that we live in two worlds—the world of body and the world of spirit, the world of change and the world of the changeless, the temporal and the eternal, the world of fact and the world of value. Science does our plumbing for us, but must not touch our philosophy. We esteem its by-products—the cars and refrigerators, vaccines and wonder drugs, even atomic bombs. But we hold the scientists themselves, their methods and their advice, in low esteem. They are seen as strange intellectuals, useful when told what to do, but not to be trusted in the areas of religion and politics which matter most.

So the physical sciences forge ahead in



one world, while the social, political, and religious opinions remain in the many muddled and contradictory world of racial, national, and sectarian background. Science has not been given a chance, for instance, to bring together the thinking of a Presbyterian Scotsman, a Catholic from Spain, an orthodox Jew from Yemen, a Moslem from Pakistan, and a Confucian or Buddhist from China. And yet, some scientists believe, as I do, that only the acceptance of the scientific method of cooperation and free inquiry can bring such diverse people together. — Tradition, authority, revelation, intuition, and faith never will, because these are precisely the things that keep these people in conflict and apart. One world of brotherhood and harmony can never come from pre-scientific thinking, though this is the apparent hope of those who urge a return to the eternal (?) truths of a particular tradition. Such people blame science, which happens to be called upon to make weapons, for creating the conflicts between pre-scientific nations in our modern world. Too much science, they say! Not enough of the traditional wisdom and faith of our fathers! Back to Islam! Back to Buddha! Back to Marxism! Back, back, back, back, back . . . But science does not move backward. Nor will it stand still, even for those who want to declare a moratorium on science so that traditional religion and morality can possibly catch up. The only way that religion and morality can possibly catch up is to accept, with true scientific openness and humility, the methods of science. No doctrine or authority is held to be eternally true or infallible. No evidence or experiment is held to be final. No person is held to be unworthy of making a contribution, so long as he is willing to have it tested by the rest. No nation or religion or race is excluded, so long as it gives up its own fierce pride and exclusiveness. Every scientist must be scrupulously honest, even to himself. After generations of intimidation, in which all too many scientists accepted the taboo against "interfering" with traditional truths, it is heartening to find the scientists

themselves taking the initiative in matters of public policy.

During the past year, a five-man committee of the American Association for the Advancement of Science has been studying the paradox of our society. Why do the ideals and methods of our public life lag so far behind the discoveries of our professional scientists? Why do so few young people in our supposedly scientific society bother to study science or prepare themselves for scientific careers?

Dr. Barry Commoner of St. Louis, a biologist at Washington University and one of the world's leading students of the virus is a member of the committee. He concludes that our age is not, as it is commonly called, the "Age of Science."

Another outcome of the meetings of the AAAS was the announcement of a new theory on the origin of life from inanimate matter. The theory involves the amino acids found in the essential proteins of living organisms, which the late Dr. Robert Elman

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### announces

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of St. Louis first used for the emergency feeding of people too ill or too near starvation to eat. A scientist of Columbia University recently filled a glass container with the gases scientists believe to have been in the atmosphere around the earth millions of years ago—ammonia, methane, hydrogen, and water. Then he shot electric sparks, like lightning, through these lifeless gases and produced nine organic amino acids. He concluded that life itself may have gotten its start through the discharge of lightning into the atmosphere of the lifeless earth. Thus science adds another creation story to the thousands offered by religions of the world.

So life and purpose may yet be explained and re-created through science in spite of the resistance of those who believe that matter and life belong to different realms. In any case, scientists themselves are more and more returning to the ancient Greek view that Nature contains its own aims and purposes—a view which even St. Thomas Aquinas, of the thirteenth century accepted from his studies of Aristotle.

If we follow this new and encouraging trend of scientists, towards insisting that we live in one great natural universe, where ideals and human personalities fit just as scientifically as physical laws and atomic bombs, we need have no fears about religion and morality lagging behind physical science. But this calls for more science, not less of it; more scientists, and not fewer. It calls for the scientific spirit in the religious and ethical life.

•

A printing contract containing the clause "Act of God" was refused by the Russian editors of the American edition of "USSR," propaganda magazine. "Why bring religion into it?" they asked; "put in everything you want: earthquake, fires, even the atomic bomb. But leave God out of it." Another aspect of the "Act of God" nonsense happened in Birmingham, Mich. Taking things in their own pretty little hands, the Society of Women Painters decided in the By-laws: What is legally termed "An Act of God." This shall be determined by the Executive Board.

## WHAT A FREETHINKER THINKS . . .

### EDITOR'S COMMENT:

The Rationalist Reformation rolls forward. The orthodox begin to listen to reality.

Speech by JAMES HERVEY JOHNSON  
before a class in the First Methodist Church of  
San Diego, California, Sept. 1, 1957.

### PART II.

It is not possible for me to conceive of a powerful good God who would permit or cause such terrible suffering to man and animals such as I see everywhere all the time. A good God wouldn't do it and if he couldn't stop it he wouldn't be all powerful. I can see no intelligence or justice in permitting innocent children to suffer from polio, innocent good people to suffer from cancer and tuberculosis and all of the other terrible diseases. All my life I have visited the sick and the dying in the hospitals and in the homes and it is terrible how much some people have to suffer. Some of them suffer day in and day out for years. They never have a day free from pain. One old man I know is 96. He has lost his sight, lost his hearing, and has his nose cut off because of cancer. Yet he never did anything wrong that I know of. Another poor old man has four cancer sores as big as your hand on his legs and can barely walk. The doctors say he ought to have his legs cut off. Another lady, a former secretary, is in the hospital now with her intestines clogged up, so they had to make an emergency opening. These people are good people, I have known them for years. I would say that any being with the power to stop this suffering would be a fiend not to do it. I help these poor people as much as I can. If I had the power I would stop their suffering in a minute. No one can ever make me believe that there is any God permitting this senseless suffering of innocent people.

When I was young I was taught that I must accept religious doctrines on faith. That meant that, even if they couldn't be proven or were unreasonable, I must believe them because someone told me they were so. But when I grew older and had studied more, my reasoning revolted against believing such things.

I couldn't believe the world was made in one day, that God created light before he made the sun; that Eve was made of Adam's rib, that Noah put all the animals in a small boat with one window, that God killed all the animals, fish, and trees on earth except those in Noah's Ark



because he had made a mistake in creating men. It wasn't reasonable to think that Joshua made the sun stand still all day long and stopped the moon. The ignorant men who wrote such things knew nothing of the universe and didn't even know that the earth revolved around the sun and that the earth spun on its own axis.

I didn't believe that Samson killed a thousand men with the jawbone of an ass or that another ass talked to a man. When I studied more, I discarded the belief that Jesus was born of a virgin, that he died and was resurrected, and that he ascended to heaven like the pictures I saw on the Sunday School cards showing him rising in the air.

You see, I compared this story of religion with all the others; Mohammedanism, Shintoism, Buddhism, Hinduism, Confucianism, and the hundreds of dead religions such as those of the ancient Egyptians, Assyrians, Babylonians, Persians, and the Scandinavians. They were all full of miracles and unreasonable fables and dogmas.

All over the world I found that men killed each other by the millions because they had different religious beliefs. It would seem to me that if there was a God he could appear or at least talk to the people and explain all these things and tell them how to keep out of trouble and harm. The Pope talks to 400,000,000 people by radio several times a year. He claims to be the representative of God, but so do hundreds of other religious leaders. If there was a God who really loved the people, he could talk to them . . . without a radio and explain everything that would keep them out of harm.

Now of course, I couldn't begin to tell you the hundreds of thousands of thoughts that came to my mind as I read, studied, thought, and observed men, books, and things for many years. It takes a week to read one book sometimes and I read thousands of them. No lazy man can be a freethinker or an atheist. You have to study and think and observe and compare. Such men do not have their opinions tailor made. Some communists may claim to be atheists because they are told to be so, but they are not freethinkers. No freethinker could ever be a Communist, and most freethinkers I know of would rather be dead than to live under a dictatorship, either Communist or religious.

When I came to the conclusion that religion was based on a primitive fable I found that I had great peace of mind. I knew that to live best I must learn to follow Nature's laws. And I enjoyed being good to other people and fighting for the principles of right. I have no fear of death nor of any fabulous after life. I have been near death on several occasions and there was no fear in my mind. I have visited sick atheists in this section of the country for many

years and they pass on philosophically without fear of death—sometimes suffering but usually with thoughts for the welfare of their families. I think they die more peacefully than the many religious people I have visited in their dying days.

Intelligent men are grateful for information. You have asked me to tell you what freethinkers think and what they believe. I express the ideas of some of them and the ideas of many atheists. But of course this is just a summary. I wrote one book of 192 pages on the subject and have written hundreds of articles. It would take a week to read them all, so you can see that what I have said tonight is just a bare sample.

I wish that people of all religions could talk together in the spirit we have met tonight, so that all could understand the other's viewpoint. It would help make world peace and peace among men.

Life is hard, a struggle against the elements, the insects and disease. It will be a happy day when men are tolerant and cease to fight and kill each other because they have been taught different religious beliefs. Let us all help to bring that time to come!

## CLERICAL HERESIES

by Gregory Smelters

**The composite Jewish-Christian god Yahweh, the father of Jesus, was only one of many rival gods: In the development of the Jewish God-idea, as traced by modern Biblical criticism, the conflict between the Prophets and their antagonist pivots not so much around the controversy whether God be or not, but around the recognition of Yahweh as the only and legitimate God of Israel. Even they who opposed the Prophets were not atheists in the modern acceptance of the word.—According to prophetic parchment, Israel owed allegiance to Yahweh alone. This is the emphasis of their oft-repeated statement that it was Yahweh who led the people of Israel and out of Egypt. — That the gods whom the followers at the false prophets worshiped were not gods in a conviction that appears only in later prophets, and then not in a very violent emphasis. — Yet the quarrel is not because some or many deny God. Their censure is evoked by the fact that some or many worship gods that have no claim upon the recognition of Israel, the people Yahweh. (*The Jewish Encyclopedia*, article *Atheism*, New York, 1902.)**





## THE WIDE, WIDE MOVEMENT

*All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.*

THE JEFFERSON FREE THOUGHT SOCIETY of Milwaukee had for its October meeting a "pot-luck" free-for-all discussion for those who wanted to let off steam about things that had been piling up all summer. This was followed in the November meeting with a talk by Kenneth F. Klinkert on the subject of race relations in the South. Mr. Klinkert had lived in the South and took an opposing view of the idea that good Christians in the South, if sincere, would help to bring about integration, as Rep. Henry S. Reuss has claimed. At the December lecture, Henry L. Watt discussed **How Many Bibles Are There?** The announcement read "holy or otherwise." Mr. Watt took up the many different Protestant and Catholic bibles and dispelled the idea there is only "one" bible, or the holy bible. A door prize was given at each meeting.

The FRIENDSHIP LIBERAL LEAGUE is continuing their program of getting air time and another success was the interview of Ludwig Alt, secretary, on the Frank Ford Show on Station WPEN on November 14th.

Joseph Lewis, of the FREETHINKERS OF AMERICA has done it again. He was interviewed by Lou Gordon on WXYZ-TV in Detroit, Michigan, on August 12, 1957. It was in July when Mr. Lewis was on the Mike Wallace program (see Sept. AR), so we have somewhat of a record with Mr. Lewis. The full transcript of the interview with Gordon appears in the November issue of **The Age of Reason**. It would be worthwhile to buy many copies of this issue to distribute among the people it would do the most good. Another accomplishment of Mr. Lewis was his charge against the State Correction Dept. of New York City for its failure to list religious affiliations of prison inmates in its recent report. Mr. Lewis had been reading the statistics on convicts' beliefs for years and suddenly they stopped the listing. Lewis said that "Those statistics prove, if they prove anything, that the

more intense the religious instruction the less is the sense of moral responsibility." He indicated that several years ago 56.1 per cent of the state's prison inmates were Catholic, 26.6 per cent were Protestant, 6.1 per cent were Jewish, 2 per cent were "pagans" and 0.03 per cent were "irreli-

gious." Robert J. O'Toole, assistant director of education of the Correction Dept., denied any deliberate intent to exclude the statistics in the recent report. All this information was published in the New York Post of October 15.

A good leaflet to have to show to those interested in freedom is put out by the American Civil Liberties Union (170 Fifth Ave., New York 10, N. Y.) on censorship activity by private organizations and the National Organizations for Decent Literature. The NODL is a nation-wide Catholic organization that tries to "encourage" book sellers and magazine sellers to omit from their sales, books on the NODL list. The ACLU leaflet charges the NODL with outright censorship against not only Catholics but entire communities.

The FELLOWSHIP OF HUMANITY, Oakland, California, held a Victory Dinner and a reception welcoming the return of Dr. Coates, their leader, after his vacation in Costa Rica. The victory was the winning of the court case in which the District Court of Appeals, in a two to one decision, favored the Humanists in their plea for tax exemption. A Pot-Luck Dinner was held in October. Lectures are held every week, recent ones such as **Flying Saucers—Space Travel**, by Stanley Cummings, **Asia in Today's World**, by Maude Russell, **Sputnik and World Peace**, by Dr. Holland Roberts, lectures by their leader and other programs such as a Whist Party, musical and entertainment program, and a fellowship dinner. One interesting feature is their "share the ride campaign," in which they fill autos on the way to Sunday programs. Its an idea all organizations can try. Many members may go near others on their way to meetings and its not too difficult to work out a route that includes those who have no cars.

The BOHEMIAN FREETHINKING SCHOOLS in Chicago held a dance on September 29th for the benefit of the schools, with Jos. Lacina's orchestra providing the music.

There has been considerable activity in the Chicago area recently. The FREISINNIGE GEMEINDE has changed its name to the FREETHOUGHT SOCIETY which is a very good sign that it intends to keep going. Too many of the foreign language groups have died out through their reluctance to change. The RATIONALIST SOCIETY OF GREATER CHICAGO was formed by individuals from all the many Rationalist groups in the area. A new organization is expected to appear in the North Chicago area and we anticipate great progress due to the determined work of several Rationalists. Arthur B. Hewson, editor of the AMERICAN RATIONALIST, gave a talk before the FREETHOUGHT

SOCIETY of Chicago on the subject **A Look at**

the **British Isles and British Rationalism**. He also spoke at the Third Unitarian Church in Chicago jointly with its minister on a program in which Mr. Buehrer spoke on the history of Rationalism up to the American Revolution. Mr. Hewson took the subject from there to the present time.

The **PIONEERS OF INDEPENDENT THOUGHT** in their monthly publication **The Secularist** record the death of an old friend John Izzi who died on September 18th. He had recently published his book **Fact Is My Evidence**. Several members of the Pioneers attended his funeral and were surprised to see their old Rationalist friend given a burial far different than John would have approved. The family had rigged him out in all the paraphernalia and mummery of the Roman Catholic Church including the rosary and a couple of shiny crucifixes. It seems a shame to allow such a farce to go on. It really makes a deep impression on the many friends of Mr. Izzi, who feel they have been betrayed. All Rationalists should see to it that their wishes are kept even though they themselves do not care about what happens to them after death. They should respect their friends. It can be possible to have things the way you want them if you know how. Further information may be obtained by writing to this magazine.

Another tax victory of interest to Rationalists was the case won by the Washington Ethical Society in the Federal Court of Appeals for equal consideration with other religious organizations under the tax laws of the District of Columbia. In a unanimous decision the court reversed the ruling handed down a year ago by District Tax Court Judge J. V. Morgan. The Washington Post and Times Herald noted in its news story that "The case had been hailed as a test of what the freedom of religion phrase in the First Amendment actually means." It appears that the court has rejected the notion that a belief in a supreme being is requisite for a religious body. Instead it seems to have said that adherence to high ideals, as in the case of the Ethical Societies generally, warrants designation of a group as religious. No apparent effort was made to define religion, leaving the way open to include others who may hold views not fitting one particular individual's narrow conception of what constitutes religion. Counsel for the District of Columbia may appeal the decision to the Supreme Court. It should be noted here that the **Journal of Educational Sociology** turned over to the staffs of the Ethical Culture Schools of New York City an edition devoted to the role of private education in America. Directors and teachers in the schools in New York City contributed fifteen articles.

St. Louisans made another journey to Chicago for the annual conference and meeting of RA-

TIONALIST PUBLICATIONS, publishers of this magazine. Walter Hoops, Boyd Wamack and Eldon Scholl spent a week end of conferences in which Victor Cejka was re-elected president of the association. The meeting took place in the Jan Hus Memorial Building, home of the Czech Rationalist Federation. On Sunday morning the St. Louisans listened to the Czech Rationalist Broadcast and heard the announcer urge listeners to subscribe to the **American Rationalist** magazine. The announcer, Joseph Lacina, does an excellent job speaking Czech and English and playing records for an hour from folk music to the latest classical in a well rounded program. Those who wish to help support the program may send in donations to this magazine. Mr. Lacina can also use short items of information, quotations, etc., especially about coming holidays or about our great Rationalist history.

The **RATIONALIST SOCIETY OF ST. LOUIS** held a picnic on the grounds of member Martin Lechner for the Society's annual Fall Picnic and barbeque. It was a beautiful afternoon amid a grove of apple trees with plenty of food for all. Ambitious members broke away from interesting conversations to play several games of croquet with some interesting shots on the third wicket which was placed on a slight rise. The Society made a \$5 contribution to the new Ghana Rationalists in Africa. The **Humanist** magazine of London printed a picture of the Ghana officers.

Mr. William McCarthy resigned from the **Progressive World** magazine and offices were moved to the west coast. Mr. McCarthy was founder of the magazine in 1947.

Can anyone translate Polish? AR has received Rationalist material from Poland and would like to have a reader translate some of it for publication.

The **FREIE GEMEINDE** of St. Louis invited Heinrich Bartel, editor of the **Voice of Freedom**, of Milwaukee, to speak before the St. Louis organization.

## FOREIGN NEWS

The war destroyed many Freethought and Rationalist organizations all over the world. Many were able to rebuild while others never came back to life. One of the organizations struggling to get back on its feet, is the group in the Philippines. In a newly organized society, Rationalists there are working hard against odds we in America might not relish. Burned and destroyed during the Japanese occupation, they are trying to re-equip their library, but are short of funds to buy books, magazines and



other material to aid their group. They never can have too many books and magazines. Whenever you are going to throw away any book or magazine, stop and think about our friends in foreign lands who could use it to good advantage. The Philippine Rationalists would especially like to have any books by Bertrand Russell, Sigmund Freud, Thomas Paine, Hector Hawton; particularly basic books for the movement. They will be placed in their library for all members. Their executive secretary, Dr. E. P. Manahan assures us that they will be read many times. Make your donation of money, books or magazines direct to the PHILOSOPHICAL SOCIETY OF THE PHILIPPINES, 2245 Misericordia St., Sta. Cruz, Manila Philippines.

Another new organization to which donations will be appreciated is the GHANA RATIONALIST GROUP, c/o Lieut. R. C. K. Hewlett, R43 Huhunya Road, Koforidua, Ghana. No sooner was the new state of Ghana formed in Africa than Rationalism acquired a beachhead. Under the sponsorship of the National Secular Society a branch was set up with a full board of officers. Dr. G. Saunders, of Kumasi, is the president. Local secretaries have been appointed for Accra, Western, Ashanti, and Eastern regions. A determined drive for membership has begun and it is hoped that the colleges will be fertile field. An effort will be made to put the Rationalist point of view on the radio. Booksellers will be approached in order to promote the sale of literature. A member library has been formed at Koforidua. In his inaugural address to the new group Lt. Hewlett said that the general objects were to encourage a rational approach to human problems, to promote the maximum use of science for human welfare, and to defend freedom of thought and civil liberties. The immediate task would be to "create in the public mind doubts about religious beliefs and superstition." We hope that their energy and resourcefulness will stimulate others to form groups overseas as well as in the United States. Their secretary, Lt. Hewlett is a much-travelled Ghanaian African ex-serviceman who served in Burma, India and North Africa and was one of the first Africans to be commissioned. The group will have plenty of work to do . . . the Seventh-Day Adventists are building a Ghana Voice of Phophecy radio station which will cover the whole of Africa!

A tape recording on Atlantis with commentary by a member of the Theosophical Society was presented to the members of the RATIONALIST ASSOCIATION OF JOHANNESBURG, South Africa. Another speaker was Miss J. de V. Little, Lecturer in Geology of the University of the Witwatersrand. When the chairman of the

South African Association for Phychical Research was scheduled to give a talk before the Rationalists, the publication of the Association, **The Rationalist**, ran a review of a book which the speaker said would "do away with the whole of parapsychology." Because of this preview of the subject the scheduled speaker, Professor M. Valkhoff, cancelled his talk.

The formation of the NORTHERN IRELAND RATIONALIST ASSOCIATION in Belfast added another welcome member to the National Secular Society. Its first formal meeting was in September. The secretary of the new organization is Richard Montague, 29 Lincoln Avenue, Antrim Road, Belfast.

The 32nd International Congress of Freethinkers was held in Paris September 6th when the WORLD UNION OF FREETHINKERS assembled from all over the world. Over 400 were present, among whom was Andre Lorulot, the only person who was present at the 1905 Congress when 100,000 marched in a triumphal procession from the hall where they met to the slopes of Montmartre to inaugurate the monument of de la Barre, murdered in 1766 for failure to salute a religious procession. Other prominent representatives were Maitre Jean Gremling, a remarkable young man from Luxembourg, once prominent in the Resistance, now a leading barrister and one of his country's delegates to Benelux; Belgian ex-Senator and ex-miner, Arnold Boulanger; French engineer Jean Cotereau; and its president C. Bradlaugh Bonner. Reports on the Freethought situations were received from delegates from Finland, Italy, New Zealand, Belgium, United States, France, Great Britain, Germany, Austria, Mexico, India and Netherlands. Reports also touched upon the situation in Czechoslovakia, Poland, Russia and Israel; all countries in which free-thinking propaganda has been suppressed. In Israel, apparently, all marriages not consecrated in a temple of some kind (synagogue, mosque, church) have been declared illegal and the children illegitimate. Two important subjects discussed were Freethought and Today's Problems, and The Vatican Concordats and U.N.O. Professor Chandrasekhar, from India, talked on population problems, Prof. M. Kahane, who had just returned from China, gave a talk on his travels. The dinner was a feast with varied oratory in many languages and accents. The next congress will be held in Brussels September 6th to 10th, 1959, and will take up the subjects of Science, Freedom of Thought and Religious Instructions in the Schools.

The Finnish Freethought magazine Vapaa Ajatteliija (Free Thinker) carried a banner headline across page 120, "The American Rationalist," underneath which was printed the AR com-

ment on the Finnish Freethought Union. Like AR, this publication is also strongly international and is now in its 16th year and a credit to the Finnish movement.

The NEW ZEALAND RATIONALIST ASSOCIATION heard a lecture by Mr. M. J. Wilsie, M.A., on **A Unitarian Rationalist Looks at Humanism**, a title which sounds interesting. A large audience attended.

A young German girl in the German Rationalist Youth Group, would like to correspond with other leaders and Rationalist youths throughout the world. She writes good English. Address: Fraulein Hilka Buscher, Rostrup, Bei Bad Zwischenahn, West Germany.

The WALES AND WESTERN branch of the National Secular Society in England had a visit from a Methodist Church Men's Fellowship for a group meeting involving a general discussion and even the Christians had to admit they didn't know as much about their religion as the Free-thinkers did!

THE NATIONAL SECULAR SOCIETY sponsored a public discussion on **Christianity or Scientific Humanism?** at Stratford Town Hall (East London) in which Dr. Margaret Knight, lecturer in psychology at Aberdeen University, opposed Dr. Donald M. Mackay, research physicist at King's College, London, before a large and appreciative audience. The debate was on fundamental questions of religion. When Dr. Mackay talked about god he was asked how a person gets to know this "god." He answered that you have to get to know people who know him. "They will try to tell you what he is like." Mrs. Knight contended that belief in a god was actually destructive of morality and that believers are more prone to crime than unbelievers. Mr. G. H. Taylor, in **The Freethinker** wrote that "It is no departure from conservative language to say the case for Christianity was a thing of shreds and tatters by the end of the evening, and the Christians in the audience were unable to rescue it.

At the newly created LEEDS UNIVERSITY SECULAR SOCIETY, Hector Hawton, editor of **The Humanist**, lectured on **The Failure of Christianity**. Many Christians, especially Catholics, attended . . . some openly hostile, some approving, with an "It'll blow fresh air on religious problems, and make people think" attitude.

The "Socialist Commentary", one of England's best magazines, published in its April 1957 issue a fine tribute to Thomas Paine with a pen and ink drawing by Frank Horrabin.

## *The Hands That Help*

The hands that help are better far

Than lips that pray.

Love is the ever gleaming star,

That leads the way,

That shines, not on vague worlds of bliss

But on a paradise in this.

ROBERT G. INGERSOLL.

## IN MEMORIAM

One of the founders and active members of the Jefferson Philosophical Society of Denver died recently as the result of an automobile accident at Loveland Pass.

Dr. Schreiber was born and reared in a Catholic family in Germany but threw off the shackles of superstition. He came to America where he settled in St. Louis and later in Denver with his wife and two daughters.

He was a licensed chiropractor, an author and lecturer, and held a position with the Colorado State University as professor of languages. He was capable of speaking and teaching five languages.

He also rendered services for the United Air Lines and the State School of Mines. Being possessed of a remarkable intellectual ability, he had the courage and desire to combat the parasites that undermine intellectual freedom and honesty.

His one outstanding ambition was to advance the cause of freethought. As a result of his work in the fields of theistic and scientific research he became an unwavering rationalist.

Contributed by Herman O. Schultz,  
Vice-Pres. of the Jefferson Philosophical Society of Denver.



# "THE PLAGUE ON BOTH THEIR HOUSES"

by Walter Hoops

Totalitarianism and Freethought are mutually incompatible. Rome as well as Moscow represent totalitarian regimes and both deserve the condemnation of freethinkers. The black and red "Internationale" are brothers under the skin; they want to gain control over the minds and actions of man. The ideals of Freethought: freedom to read, criticize, assemble, organize; freedom of the press, of expression in literature and art or research, are absent in countries under their domination and no genuine freethought movement is allowed to function there. Anyone who presents one dictatorial power as preferable to the other one, is misleading the rationalist movement. Shakespeare's quotation through the mouth of Mercutio in "Romeo and Juliet" seems to express it well, when he says "The plague on both their houses."

Why liberals in politics and religion are opposed to the Roman Church needs no explanation. Its crimes against the liberation of the human mind and body are legion. The fact that the hierarchy still insists on the right to persecute and even kill those who oppose church dogmas makes Rome the target of all freethinkers' wrath. "Ecrasez l'infame" (Crush the infamous) is still—as in Voltaire's time—the order of the day.

But when it comes to Moscow with a much deadly record—in our age—against the cornerstones of Freethought, some religious liberals and magazines adopt a surprisingly soft line. They refuse to see the evils of the Eastern "darkness at noon" and try to dismiss them as "periodical aberrations." The explanation for this hesitancy to face facts is not too hard to find.

There was a sentimental, understandable and often uncritical admiration for a country born out of revolutionary struggle against the oppressive Czarist regime and the corrupt hierarchy of the Orthodox Church. It

took many early friends of the Russian people years to find out the hideous crimes committed by the successors of the original leadership. Their purge trials, enforced collectivization causing the starvation of millions of farmers, atrocities in slave-labor camps, liquidation of the women and children of leaders who had incurred the disfavor of the great dictator—all these are a matter of historical record. If there was any doubt about these Hitler-like abominations, the recent speech of the present secretary-general gave details in unmistakable language.

The destruction of the power of the Orthodox Church and the creation of a completely secular society appealed to all Freethinkers. But a rationalist can find little satisfaction in the replacement of a priest by a commissar who preaches the infallible dogma of Marxism and is just as intolerant of differences of opinions as his predecessor.

Does it make more sense to see huge pictures of the top bureaucracy which demands abject obedience instead of old-fashioned ikons? The indoctrination of youth in the official "theology" of materialistic determinism induces little progress from a freethinker's point of view. A child has to believe this absurd theory or else. It is given no chance to check the statements of the teacher. Science, history, even art and music have to conform to the party line. Just recently, the editor of "Soviet Music" was fired because he "relaxed" the struggle for Leninist principles of music and permitted deviations from the party position "and" tolerated the publication of incorrect conclusions and generalization discrediting the principle of party leadership in art." No discussion, no debate; ex cathedra comes the decision and out goes the editor. Since the state controls all avenues of publication, exhibits or concerts, the creative man becomes an "artist in uniform." The text books, the encyclopedias etc. are so full of falsehoods, misrepresentations and omissions that scholars consider them merely propaganda outlets not fit for serious attention.

Meanwhile the heads of millions of youngsters are filled with these lies. Unable to check them, they have to accept their jingoism and become easy prey for warmongers and preachers of hate. The very purpose of a secular education—that of bringing forth intellectual honesty—is transformed into the learning by senseless repetition of a set of values determined for the children by the party. The commendable defeat of orthodox religion does not justify the mental enslavement of a whole nation.

Communism has been the target of many attacks by the Roman monopolists and some freethinkers have concluded that any enemy of Rome is a friend of Freethought. Nothing could be further from the truth. The war between Vatican and Kremlin is based on competition for control over the body and mind of man. Iron Curtain countries have shown no sympathy for freethought; genuine freethought societies are forbidden, its leaders arrested and any literature not in accord with the official line confiscated. As one correspondent from Bulgaria pointed out in the London "Freethinker" recently: it is much easier to be a member of a church than a freethinker. A magazine such as the "American Rationalist" could not appear there nor organizations like the American Rationalist Federation and the National Secular Society would be proscribed. The work by the officially established organizations for the promotion of atheism and science is—as far as it goes—of a high quality and their influence is strong. But the control is in the hands of party officials; if it becomes necessary for reasons of policy to soft-pedal the propaganda or to change tactics the membership has nothing to say whatsoever about it. Not a peep was heard from that quarter during the degradation of the science of Genetics during the Lysenko period or the humiliation of writers and artists. The falsification of history in textbooks went on without a word of protest. Would a real Freethought movement have remained silent when the name of Dostoevsky was sullied or the achievements of Meyerhold expunged from the record? Would not

somebody have asked the question: How can you teach the history of 1917-18 without mentioning Trotsky? To ask such questions is tabu and non-conformity is just as heretical in Moscow as it is in Rome. A "captive" society can never be the proper substitute for an independent, membership-controlled, freethought movement.

A typical alibi used by apologists for Russia is that although Communism is not good for America "it may be suitable for the Russians." Did Communists ever allow free elections in their domains so that people had a chance to express their preference with information of the real situation freely available as in the Western world? Do freethinkers condone Catholic practices in Spain, Ireland etc. because "it may be suitable for those countries?" Such reasoning seems to have the earmarks of senility.

Much ado has been made lately about the so-called "Freedom of Religion" in Iron Curtain countries. It seems strange that Freethought magazines should give a lot of space to this freedom while the much more fundamental freedoms of press, speech, assembly, artistic expression are not even mentioned! Freethinkers should demand "Freedom of Freethought" and no sophistry under the guise of informing "Our Young Thinkers" can hide the fact that such freedom is conspicuous by its absence.

The vicious attacks on the heroic fighters of Hungary who were willing to lay down their lives to throw off the Communist yoke are nauseating, to say the least. Not a shred of proof of "western imperialist" intervention, sinister machination or "Nazism" (the hit below the belt) has been presented. It is, of course, true that reactionary elements were interested to overthrow a communist regime. But all reliable and unbiased reports, including the one by the United Nations committee of five small nations, show clearly that the uprising was spontaneous, that it started among students and the intelligentsia (many of them fed-up party members) and that many soldiers and workers joined them because conditions under the iron heel had become unbearable as in



Poznan, East Berlin and Warsaw. At no time had reactionary forces ever any influence on the course of events; the participants in the multi-party cabinet were anti-clerical and anti-capitalist in their basic philosophy; churches and exploiters would have found no support for their nefarious schemes from that quarter. One apologist has made the assertion that it is "evident that the US radio Free Europe was used as a political tool of the Vatican" but, alas, no **evidence** has been presented.

And now a few words about Cardinal Mindszenty and justice behind the Iron Curtain. Mindszenty had fought Nazism and Communism and was a national hero to most non-communist Hungarians (by far the majority) and was freed along with thousands of others from communist jails. No defense of a Cardinal is even remotely intended here. He certainly would have fought for the restoration of what he considered the "rights" of his church but fortunately he had no influence on the beginning of the revolt and very little on its development. The new government—had it survived the Russian treachery—would have soon put him and his supporters down. Some irate correspondent has complained that M. was rescued by an "unauthorized" mob; did he ever see an authorized mob during a rebellion? To offer this liberation as "unanswerable proof that an active, perhaps a major role was played by the Vatican" may make good reading for those in need of villains but it can hardly be called responsible journalism.

The point has been made with more or less emphasis that M. was not jailed for religious reasons but for traitorous activities. In western countries this argument would have weight; in "double-think" countries treason is meaningless. The most absurd charges have been made to stamp a defendant a traitor and no court in the free world considers any testimony and admission of guilt acceptable evidence because of certain interrogation methods customary in "people's courts," generally called torture. Freethinkers should join in the rejection of accusations of these courts and should refuse to

make them respectable by accepting verdicts against anybody—even against the clergy. We know from Krushchev that the charges against opposition leaders were fraudulent and their execution pure and simple judicial murder. The same lies have probably been used against others. To be called a traitor in a totalitarian regime should not constitute a crime in the eyes of freethinkers. In our struggle against the Hierarchy we do not need the help of jungle justice. Even now the 1934 law holding family members of a convicted traitor liable to criminal punishment is still on the statute books in Russia. There is no habeus corpus, no trial by jury, no civil liberties, no protection against the abuse of confession by torture—in short Russia may have laws, but no justice. To talk about "periodical aberrations" is—to say the least—rather naïve. Perhaps the Inquisition was also only a "periodical aberration"? All totalitarian regimes are striking examples of the old proverb that "tyranny starts where justice ends."

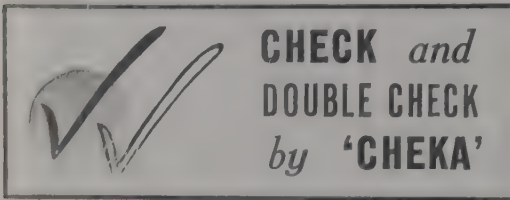
The constant defections from Iron Curtain countries which would swell to gigantic proportion if they would dare to open the borders, highlight the search for freedom of the oppressed masses who would give their tormenters the boot, if they had a chance. But free elections are something all dictators fear because they would show to the whole world that their exploited peoples love freedom, equality and the pursuit of happiness just as strongly as the peoples of the western world.

The not-"captive" free-thought movement does not stand in self-righteousness, pointing an accusing finger at others. We are well aware of the serious shortcomings in our countries. One of the reasons for our existence is to remedy those faults. But we feel that the principles on which democratic countries are based are sound, just and humane, no matter how often we lack the courage of their full unequivocal application. By contrast, we believe that the principles of Rome and Moscow are inherently wrong, unjust and inhuman. That is the real dif-

ference between freedom and dictatorship—black or red.

Albert Camus, just chosen French Nobel prize winner, declared at the time of the Hungarian revolt:

The Hungarian revolt blew to bits the biggest lie of the century: a lie that tried to pass off as proletarian revolution a regime of police tyranny. I don't believe there can be any arrangement, even resigned, even temporary, with a regime of terror which has as much right to call itself socialism as the torturers of the Inquisition had to call themselves Christians.



#### HAPPY NEW YEAR TO ALL...

Yes, we are starting the new year again... with a BANG! To our readers we submit a hum-dinger of an issue of the American Rationalist. It is loaded with news from the States as well as from abroad about Rationalist activities. Dozens of new subscribers were welcomed into our reader's circle and the foundation on which our magazine was established is getting settled and stronger every day, thanks to the tireless organizing efforts of all members. Yes, in Unity is Strength. As individuals we can't build or accomplish anything, but as individuals we can HELP build and together with unity of purpose we can do many, many things, like making the American Rationalist magazine the biggest and most widely read publication in our country.

#### OFF THE PRESS...

Mr. Fred Rosenberg, a member of our staff, wrote a splendid prose "LET US REASON TOGETHER", which was published in the AR in three parts. We are happy to announce that we have printed this poem in pamphlet form for distribution and our readers may place their orders for one or more copies. The prices are: One copy, five cents, 3 for 10c, or 40 for a dollar.

#### A NEW METHOD...

Beginning with this January issue, the American Rationalist is being mailed to our readers directly from Chicago where the magazine is printed. Our subscribers will get speedier delivery of their best magazine. If by chance this new method of mailing will cause any irregularity in receiving your magazine, please notify our

WALTER HOOPS

## At Random...

Benjamin Franklin:

If you would not be forgotten, as soon as you are dead and rotten, either write things worth reading, or do things worth writing.

\* \* \*

The New York State Supreme Court ruled recently that the word "immoral" is not a "permissible standard" for banning the film "Lady Chatterly's Lover."

\* \* \*

Some Catholics are worried about the Hollywood policy: "Take priest, mix in dash of sex with preposterous plot." One writer hopes that Hollywood will refrain from shooting the Confessions of St. Augustine with George Raft.

\* \* \*

Billy Graham always shouts about "decisions" for Christ. His appeal is to the emotions of his audience. How can he expect decisions which involve an act of the mind?

\* \* \*

One reader sends a clipping which says that hell seems to be the place where Catholics are forced to listen to Billy Graham and Protestants to Fulton, Sheen.

\* \* \*

South American dictators have always sought the support of the Catholic Church and have had little trouble getting it. Together they have kept Latin Americans in ignorance and servitude. But rumblings are being heard and the Church is preparing for the switch when the time is ripe to ditch an objectionable ruler. The hierarchy wants to be on the winning side, posing as a friend of the people. A Jesuit organization has been founded for the express purpose of teaching the Latin American clergy how to adapt themselves to new conditions.

\* \* \*

If you have a bit of news—Send it in, send it in,  
Or a joke that will amuse—Send it in;  
A story that is true, an incident that's new,  
We want to hear from you—Send it in.

office immediately, so we can adjust all shortcomings. The business address of the Rationalist Publications remains the same: 2218 St. Louis Avenue, St. Louis 6, Missouri, where you can send all your subscriptions and book orders.

P.S.:...

Did you get that new reader this month?

... victor.



# Rationalist Promotion

by Rudolph L. Marchfield

We Rationalists are a very potent group, but very loosely knit when it comes to action. We have neither the finances nor the numbers to bowl over the entrenched and wealthy religious horde. However, if we will act concertedly, there is one medium for effective action open to us. It is letter writing to newspapers, prominent people, and public officials.

Letters to the Editor are very effective whether they are printed or not. The Editor is an influential cog in our imperfect society and through his newspaper wields tremendous power and, though most of them are cowed by religious pressure, if they receive enough factual, intelligent letters it is bound to leave a seed which in time may result in their giving our side an occasional hearing.

Our letters should be stimulating with facts, reason and thought. We can at least prove to him that the religious idiot's version of a Rationalist is very wrong, and also, that we are Rationalists not merely by name, but because we qualify for the name. And if we can, without suffering boycotts or economic sanctions, let him know that we are proud of the title, because it takes a lot of research, investigation, reasoning, logic plus courage to become a Rationalist. Our letters should be based on knowledge and never be offensive. That, we leave to the religionists.

Letters can also be sent to columnists, feature writers, Representatives in Congress and public officials. Scan your newspapers for related articles. If it isn't expedient to send a letter, you have the sayings and declarations of the greatest minds in history from which to quote, or articles that you can cut out of our many rationalist publications. The idea is to start writing and keep on writing.

Those who can't jeopardize their positions by exposing their names to the public eye can send their articles to the American

Rationalist and the name of the paper to which they want it sent and it will be sent on the Rationalist letterhead under the Society's name. But do start writing and you will find how interesting and stimulating it can become, besides helping to spread our philosophy. Organized religion is over-running like an epidemic and if we don't fight back we all will be contaminated. This is OUR battle, and I mean ALL of US. Let's not lose it by default. Let's fight NOW . . . write today.

## Go Thou and Do Likewise!

by Dave Shipper

I was very interested to read in The American Rationalist that there are some "individuals who are working to form organizations in America." As one who had something to do with the formation of the youngest Branch of the National Secular Society, the "Wales and Western," perhaps the story of our endeavors and their eventual success, may prove encouraging to American friends, who may not be so isolated as they possibly imagine.

First of all, I must stress the fact that I was a complete novice to the work of organization, being a new member of the N.S.S., joining in January, 1956.

Wales is noted for its strong subbatarianism (the "Welsh Sunday") and there had been no Freethought activity (in Branch form) for many years. Cardiff, the capital of Wales (and my home) has a 300,000 population, so there seemed ample scope for the development of Branch activity.

Our General Secretary in London, Colin McCall, gave me the address of a fellow Freethinker, Martin Caines, who lives only a few minutes walk from me. Contacting him, I found a real "Gesinnungsfreund" (like-minded friend) as my German friends say. Martin Caines is a Negro, originally from British Guiana, one of nature's gentlemen and now the popular President of our Wales and Western Branch.

He possessed a list of some seven or eight

names, all residing in Cardiff and district, and bearing in mind that only seven members were needed to form a new branch, I set out to visit them all personally.

All those I was able to see proved enthusiastic and it was evident that the only thing missing was **one** person to start the ball rolling. (Take note, you "individuals".)

By now I had conceived the idea of a "Wales and Western" Branch based on Cardiff and Bristol (50 miles away, across the Bristol Channel in England) which could, for the time being, embrace all the "Parent Branch" members in both areas and probably, eventually split into two branches. In Bristol, a city of 400,000 inhabitants, we had three members. All these expressed their willingness to support a "W & W" Branch. Next on my list was Newport, Monmouthshire, twelve miles from Cardiff. This town of 100,000 people had three members, all when approached, enthusiastic. Finally, a trip into the mountainous Welsh valleys to visit members in Pontymister and Abertillery, 20 and 30 miles from Cardiff respectively and an inaugural meeting was called on August 14, 1956.

About half of the members received their first visit from a fellow Freethinker when I paid an unexpected call and our Branch is now functioning sweetly, with a full winter programme.

Although our members are so widely scattered, we always have a good attendance at monthly meetings and are already receiving new enquiries.

Remember it only takes **one** keen worker to start. From my experience I received every help from the American Rationalist Federation, you will receive the same. What are we waiting for?

Christianity has no place in sports. If one must win at any cost, cheat if necessary—but don't get caught—, religious principles are a handicap. "Our games are going to be pagan festivals, not Christian contests", laments the religious news editor of a southern newspaper.

## EVEN WITH THE AMISH

by A. S. Flaumenhaft

The old order changeth—if slowly.

The Amish woman may now have a refrigerator and a gas range in her kitchen—but the gas range must be painted black. The refrigerator may be white, but the bishop has decreed that the gas range must be black.

The Amish folk are now permitted to use the telephone, yet they are forbidden to own one. The old order will part with its ways grudgingly. If'n these young progressives feel they have to use that danged new contraption that talks back at you, let them go to the trouble of finding one outside the house!

On a recent trip through the Pennsylvania countryside, we stopped to visit the Amish Farm and House on Highway No. 30 near Lancaster, Pa., and there, on a guided tour of the premises, we learned that the liberation movement has been afoot among these Pennsylvania Dutch for some time, and has made considerable headway. In fact, one group has broken away to such an extent that the women in it no longer wear the overall dark bonnets; instead, they sport dainty white organdie caps atop their heads. Too, in this advanced faction, education is fostered. The men and women are not done with schooling at the eighth grade and bound to the farm for the rest of their days; on the contrary, they go on to high school and college, and enter the fields of law, medicine, teaching, engineering, etc.

However, the orthodox Amishman still clings tenaciously to the ways of his forebears. The black wide-brimmed hat, the unshorn beard and shaved mustache; the home-made shawls the women wear in cold weather (only the men may wear overcoats); the absence of central heating in the house, the absence of running hot water (Want a bath? Heat a kettle of water on the flat-topped kitchen stove and carry the kettle to the bathroom!); the termination of the schooling of his children at age fourteen—these are samples of the way the hard



old past still grips and fashions the soft young present.

But the fact that there are splinter groups which want to keep up with the times is evidence that the old order changeth—if slowly. "He got his hair cut" is the phrase used to describe the young man with progressive ideas, while "He went English" is the mot for the lad who has tossed off the yoke completely.

The bishop who decreed that the Amish-man must paint his gas range black had better get hep—unreason has to go!

## TEN DOLLARS CAN STOP A BILLION!

Dear POAU Friend: — The 'Gathering Storm' has broken. In the Oct. 25, 1957 issue of U. S. News & WORLD REPORT, Father Virgil C. Blum of Marquette University, prominent Jesuit spokesman for the Roman Catholic Church, called for full government subsidy to his church for its educational program at the elementary and high school level. If the subsidy is denied, says Fr. Blum, then the religious freedom of Roman Catholics is being suppressed.

Fr. Blum's subsidy plan had previously been endorsed by Cardinal McIntyre. It provides for "certificates of money value" cashable for tuition and other costs in parochial schools.

The Roman Catholic hierarchy is shooting boldly for more than \$1 billion annual subsidy—paid, of course, by you and other tax payers. This is no longer a matter of bus, books or 'marginal benefits'; this is it! This is full government subsidy for parochial schools. If this program prevails, it means that the Roman Church will have a billion a year in tax funds before it collects a nickel from its own members.

The only organization in America that dares to fight the Roman Catholic subsidy demand openly and forthrightly is POAU. We have fought it for ten years until the churches are awakening to their peril. We will continue to fight it. We will fight it in the courts; we will fight it in every state of the Union; we will fight it in Congress; we will fight it in the press; we will fight it everywhere. We will fight to win.

The big job is educational — to break through the curtain of Catholic censorship and let the public know what is going on. Our immediate jobs:

1. Challenge the second attempt at illegal parochial school bus transportation in Augusta, Maine, and defeat it as we did the first.
2. Challenge the Oregon text book subsidy in the courts.

3. Restore "captive schools and hospitals" to the public in several states.

4. Oppose the bus subsidy in local communities of Connecticut and challenge the law itself in the courts.

5. Defeat the Fordham subsidy at Lincoln Square, New York City.

6. Oppose via every medium of communication the "certificate subsidy" now actively sponsored by the Roman Church.

Give us the tools: we will keep at it as we have for the past ten years and will do more of the same. Who know? Perhaps your \$10 — or more or less — sent to POAU today can stop a billion!

Yours for the separation of Church and State,  
Glenn L. Archer, Executive Director POAU,  
1633 Massachusetts Ave., N.W.,  
Washington 6, D.C.

## QUESTIONS THEY WON'T LET ME ASK

In an article sortitled, Mike Wallace lists the following questions he would not be permitted to ask if interviewing Pius XII:

\* Some critics of Roman Catholicism point to Catholic countries like Italy, when it was under Mussolini, and Spain, under Franco, as evidence that authoritarian political dogmas find fertile ground among Catholics who already are conditioned to authoritarian religious dogmas. How do you answer that contention? Is the Catholic Church a kind of dictatorship itself?

\* Why is marriage forbidden to priests and nuns? Are procreation and the normal pleasures and rewards of family life irreconcilable with service to God?

\* The Catholic Church forbids its members to read certain books or to see certain plays or movies. How does this jibe with democratic principles of freedom of speech and freedom of press?

\* Do you believe every word in the Bible is literally true?

\* Am I doomed to go to Hell when I die because I am not a Catholic?

\* Why do you think no Catholic has ever been elected President of the United States? Do you think it is possible for this ever to happen? Do you think an American, speaking realistically — could ever become Pope? in "Pageant" (Dec.)



# BOOKS

*In addition to the books reviewed and listed in this issue we can supply any book published in the USA and abroad. We can also handle your magazine subscriptions.*

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*Make your checks, money orders, etc., payable to "Book Service, American Rationalist" and send them with your order to 2218 St. Louis Ave., St. Louis 6, Mo.*

## **"THE DEEP SOUTH SAYS NEVER"**

by John Bartlow Martin

Published by Ballantine Books, Inc.,

1957, 45c

and

## **"THE NATURE OF THE NON-WESTERN WORLD"**

by Vera Micheles Dean

Published by Mentor Books, March,

1957, 60c

Here are two current books of interest to all Rationalists concerned with national and international problems. "The Deep South Says Never," written by a northern reporter, is the story of the fight against integration in the south. The book, containing twice the material in the Saturday Evening Post series, deals mostly with the situation in South Carolina, Alabama, Georgia, and Mississippi. The author does a good job of presenting an unbiased picture of the South's reaction to the decision for integration handed down by the Supreme Court in 1954. Mr. Martin feels it is unfortunate that the government did not carry out integration immediately, for during the waiting period, the resistance movement, in the form of the Citizens' Councils, were formed and grew. Mistakes on the sides of both the segregationists and the integrationists are pointed out. After finishing the book, we realize clearly the problems to be solved. But we have an advantage, for now, we know and understand the people with whom we are dealing, and we are better able to understand why they take the stand that they have, even though we may not agree with them.

"The Nature of the Non-Western World" is another book that endeavors to give us an understanding of others, so that we can work better together. Written by a leading foreign affairs expert, it gives insight into

rising tensions and anti-American sentiment. The author summarizes the cultural and political developments of Russia, the Middle East, India, Pakistan, China, Japan, Southeast Asia, Africa and Latin America. The cause of much friction is the rise of nationalism of the non-Western countries, many of whom are just beginning to emerge from the Middle Ages. Miss Dean touches briefly on the religions of the various countries, and tells how the Christian missionaries which the United States has sent abroad have added to the resentments against our country. The huge modernizing tasks faced by many nations are pointed out, and technological ways to speed up the process are examined. In this book, I found my questions about the world situation answered satisfactorily.

—Nan Mongold

## **THE TRUTH ABOUT LINCOLN**

By Ira D. Cardiff

There have probably been more biographies of Lincoln written than of any other American, and probably none have been as misleading as those about Lincoln, not even excepting the biography of Washington with the famous cherry tree and hatchet fable. This is not another biography, but a book whose purpose is to correct the errors that are still heard every Lincoln's birthday.

Cardiff demolishes many of the myths of deification about Lincoln, but gives him credit where credit is due. He makes our Civil War President less of a legendary god, but more human. "He possessed little or no cultural background and an education meagre even for that date. On the other hand, his integrity was far above that ordinarily found in the profession . . . His humble origin, his human interest and his national mentality, stimulated by his read-



ings of Voltaire, Paine and Jefferson, made him a champion of human freedom, an anti-slavery partisan and incredulous and critical of orthodoxy."

Cardiff discusses the four heads under which may be grouped the cause of the hysteria that has grown up about Lincoln,—his lowly origin, his ancestry, his heterodox views on religion, and the method of celebrating his birthday. In the third category, religion, the true Lincoln has been most badly misrepresented. Most popular biographers, and practically all Lincoln's birthday speakers, falsely picture Lincoln as religious, and a Christian, though not a member of any church. In contrast, Cardiff's conclusion, after examining the statements of many who knew Lincoln intimately, is "That Lincoln was throughout his life highly unorthodox is beyond question. . . That he was an avowed and outspoken infidel in his younger days seems also true."

—George A. Fink

Christopher Publishing House, \$1.00

**"FREEDOM'S FOE—THE VATICAN"**

by **Adrian Pigott**

This book is a "must" for the library of every Freethinker. As it is not written from a purely atheist standpoint, but rather from an anti-Catholic or Protestant standpoint, it can be lent to non-Rationalist friends who might not be persuaded to read direct free-thought propaganda.

Mr. Pigott marshalls his facts with telling effect and describes the thirteen chapters very aptly as "A Collection of Danger-Signals for those who value Liberty."

Illustrations are effective, and the whole combines to form a striking denunciation of Roman Catholic politico-ecclesiastical power.

Americans may be interested to read a British view of their own internal situation in Chapter 11, which is entitled, "The Position in the United States Today."

I can heartily recommend this book to anti-Catholics of any (or no) denomination.

—Dave Shipper

Wickliffe Press (London),  
126 pp., price 75c

**"Security for All and Free Enterprise. A Summary of the Social Philosophy of Josef Popper-Lynkeus"**

Edited by Wachtel

In the introduction to this book, Albert Einstein—a personal friend and admirer of the author—wrote these clear words in 1954: "Popper-Lynkeus was a prophetic and saintly person. . . . As an extreme individualist he prized man's freedom from want and dispensable constraint as the highest aim. He viewed the state as no more than a utilitarian association to assure the security of existence for individuals living on a common soil, and to lighten the burden of their lot on this earth. He rejected compulsory military service. . . . However, every man should give a decade of his lifetime to work for the state, the community ("allgemeine Naehrpflcht," that is: "obligation to work for securing a guaranteed subsistence for all") in order to assure—through organized production of all truly necessary means, like shelter, food, clothing and medical help—a secure existence to each individual for the rest of his life. All other economic endeavor should be completely free."

Another friend of Popper who lived the last 30 years of his life in the same city of Vienna, like him, was Freud. This great scientist and freethinker read one of the short stories of the "Fantasies of a Realist" by Popper-Lynkeus (also available in English). When it was first published it aroused a sensation because of its Voltairean boldness. One of the stories, entitled "Dreaming Like Waking," led Freud to his famous explanation of dream and dream-distortion, as he professed. He states: "Distortion was a compromise, something in its very nature disingenuous, the product of a conflict between thought and feeling, or, as I had put it, between what is conscious and what is repressed. . . . Overwhelmed by meeting with such wisdom, I began to read all the works of Popper-Lynkeus—his books on 'Voltaire,' on 'Religion,' on 'War,' on 'Security for Provision of Subsistence,' etc.—till there was built up clearly before my

eyes a picture of a free and plain thinking, great man, who was a thinker and a critic and at the same time a humanitarian and reformer." So wrote Freud in 1932. And we of today must be grateful to the author of this book which contains besides the biography of Popper the most important excerpts of his sociological treatise, a complete summary of his writings. It comes at the right time and deserves close study.

—Dr. Paul C. Tyndall

Philosophical Library, \$3.00

## THE FAMILY FINDS OUT

by Edith Fisher Hunter

This is designed for children of about three to six, but I would say it is equally for their parents. It should be read to the youngsters, an adventure a day, perhaps. It is a connected group of stories of simple family living — a moving day, the time the pet cat was killed, the fun of Halloween pumpkins, the day the signs of spring were seen, and many other important events.

The parents in the story are wise at explaining crises and discoveries, admitting their own shortcomings, encouraging without shoving, and sharing the thrills of the small daughter and her younger brother.

The last chapter mentions God as an idea by which many people sum up what they thrill to in nature. This is a reasonable treatment, since of course all children will contact the word "God" and should have tolerance with their understanding.

Reading this charming book is a delightful experience, in that it reminds one of the wonders of his own childhood. It is also valuable indeed in its indirect suggestions to parents.

—Harry Mongold

Beacon Press, \$2.75

## "FRIAR'S LANTERN"

by G. G. Coulton

Dr. Coulton's book, the result of years of observation of medieval documents, describes vividly the life of the people in Catholic England in the Middle Ages. What an

ignorant, brutal, shocking life! It is portrayed here in fictional form.

The author says, "My main points are as follows: (1) that clerical morals in the Middle Ages were such as no civilized modern country could tolerate; (2) that even in reverence and care for their churches these men were far below the modern standard; (3) that the so-called Ages of Faith were in fact too often ages of doubt and despair for sensitive souls; (4) that, less than a century after St. Francis's death, spiritual Franciscans were tortured and burned by their 'relaxed' brethren for their strict adherence to that rule to which all were alike pledged; and (5) that the injustices and cruelties of the medieval Inquisition were almost past modern belief."

People are innately intelligent and decent, but how can they ever express themselves through this past paltriness? We need through the pall to see the fine worth and dignity of all human life. As Archibald Robertson puts it, in "Man His Own Master": "The fault is not in average human nature, but in the pre-scientific framework within which average human nature functions."

Such books as "Friar's Lantern," in showing the depth of the dangers of our heritage, with its tremendous significance to our society today, are nothing less than observational social science.

—Gordon Caulfeild

C. A. Watts & Co., 50c

An Italian company made a film called "The Gates to Heaven" concerning a pilgrimage to Loreto, but the ecclesiastical authorities considered the cures not sufficiently miraculous and the picture was never released.

## "WHY I DO NOT BELIEVE IN GOD"

by ARTHUR G. CROMWELL

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DEATH OF DR. A. POWELL DAVIES

The world of liberal thought was distressed this fall to learn of the heart attack which ended the career of Dr. A. Powell Davies, minister of the All Souls Church in Washington, D. C. A leading Unitarian, he has written books and pamphlets for the liberal religious movement, spreading the attitude of Rationalism, for many years.

Dr. Davies was born in England and he received his B.D. degree at the University of London. His D.D. School at the University of Chi. was from Meadville Theological cago. He became an American citizen in 1935, and minister at All Souls Church thirteen years ago.

His book reviews and articles appeared in the New York Times and elsewhere. He was a leader in the recent growth of Unitarianism, and owing greatly to his work there are now five Unitarian Unitarian churches in the Washington metropolitan area instead of only the one that was there thirteen years ago. Among his books are "The Temptation to Be Good," — "America's Real Religion," and "The Ten Commandments."

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“**quotus**  
*from the Freethought publications of the world*

from THE LIBERAL:

Behavior is a matter of intelligence. I did not say it is a matter of education, for there are some educated fools. There is a difference. An intelligent person is smart enough to behave intelligently whether he believes in God or not.

from THE INDIAN RATIONALIST:

The caste situation today is just what it was a century ago; its vitality in social life is as strong as ever.

from THE SECULARIST:

We will enter the era of the brotherhood of man when we recognize and accept the era of abundance. This is a challenge to the Christian leaders.

from THE VOICE OF FREEDOM:

The smooth oil of religion and the vinegar of sport mix a social salad, which defeats boredom of the masses, the instigator of mischief. And, doesn't every Christian gamble on the hereafter? In the betting game the churches are wealthy, whereas gamblers die poor as a rule.

from THE RIPSAW:

Seems there are too many empty pews in some churches and it has been suggested trading stamps be given for regular attendance which in turn could be redeemed for a Bible or some other object.

from LA VOZ DE JUAREZ (Mexico):

Thinking, more than a right, is a natural law; it is an integral part and function of man's mental organism. Any attempt to extirpate thinking is not alone tyrannical, it is ridiculous.

from DOUBT:

The Pope's summer residence at Castel Gondolfo was robbed of an "undetermined amount of money." They have so damn much of the stuff they never bother to count it.

from THE NEW ZEALAND RATIONALIST:

Mrs. E. M. Henshaw, a child-phychologist, submitted to the Bradford City Council on juvenile delinquency, a report that showed Church schools have a substantially higher rate of delinquents than State schools. The rate of delinquency in State schools was 6.6 per thousand, in the Church of England schools 7.5 per thousand, and in the Roman Catholic schools, 15.3 per thousand.



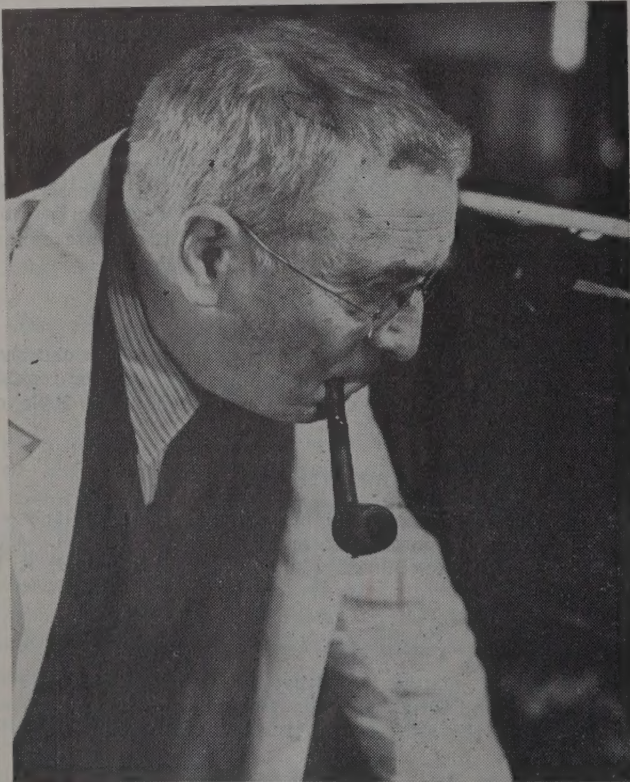
## GRAHAM CRUSADE NETS \$500,000

Evangelist Billy Graham's summer crusade in New York netted a profit of more than \$500,000, a crusade official stated.

Edwin F. Chinlund, treasurer of the Graham New York Crusade, said in a final report that the local Graham organization received \$217,618. — Another \$337,483 went to the Billy Graham Evangelistic Ass'n in Minneapolis, he reported.

The 16-week crusade, which ended September 1st, 1957, with a giant rally in Times Square, grossed \$3,130,521, the report said.

## Science and the Supernatural



by A. J. CARLSON

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